1: Meek E, G-5 (1925-1930) 1931
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anything from 45–60 inches. The attached map indicates the relative position of the various tribes.

History.—Prior to the establishment of the Fulani-Beri-Beri régime in the early days of the nineteenth century, the locality we are considering had fallen in varying degrees under the influence of the Habe rulers of Zaria, or of their representatives and allies, such as the Chiefs of Kauru, Karigi, and Kajuru. The Katab were certainly to some extent subservient to Kauru, and the Morwa and Kaje to Zaria; while the Kamantan and probably also the warlike Kagoro seem to have paid tribute to Kajuru. The conquest of Zaria by Mallam Musa, and the establishment of Mallam Usuman at Jemaa at the beginning of last century merely meant a change of masters for the majority of these tribes. The Kagoro, however, stoutly resisted the claims of Jemaa to anything but a nominal suzerainty. They suffered heavily on more than one occasion in their attempts, ultimately successful, to maintain the independence which they still enjoy.

Language.—A schedule of words and phrases of the Katab language is attached. This language has been provisionally included, on grounds of vocabulary, in the Nigerian Semi-Bantu group of the Middle Sudanic Zone (see *Northern Tribes of Nigeria*, vol. ii, p. 137). It approximates in many respects to the Semi-Bantu type, but as the prefix system is very much less developed than in the typical Semi-Bantu languages such as Kurama or Ikulu, the Katab and allied languages should, in my opinion, form a separate group of the Middle Zone. It will be observed that although some plurals are formed by prefix change others are formed by a change of suffix. It is not possible to say whether the language now spoken by the Katab was their original tongue or not. If the tribe came, as stated, from the North, it is unlikely that they spoke a language identical with that of their present neighbours, the Morwa, Ataka, Kachichere, and Kagoro. Uniformity of language is only attained and maintained by continuous social contact. All that we can say is that as a result of proximity and intermarriage in recent times all these tribes have come to use a common tongue.

Tribal Nomenclature.—The Katab call themselves the Tyap (the *t* being palatalized). The second syllable of Katab no doubt represents the word by which the tribe call themselves.

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present went up to him and saluted him by pulling his beard and cracking fingers with him as a sign of agreement with all he had said.

A full schedule of words and phrases is attached. From this it will be seen that Katab is less Bantoid than some of the neighbouring languages such as Kurama. Nevertheless, it must be included in the Middle Zone group. It may be noted that tone is of considerable importance. Thus the plural may be indicated by a change of tone (e.g. " horse " = tsāĭ, but " horses " = tsāĭ ; " chief " = āgwām, but " chiefs " = āgwám). The commonest method of indicating the plural is, however, by a change of prefix. Thus, " house " = nyuo, " houses " = kanyo ; " dog " = obu, " dogs " = kabu ; " cow " = nyak, " cows " = inyak.

KATAB

1. Head	epio	ɛpio
2. Hair	pio pio	pio pio
3. Eye	eli	ɛli
Two eyes	lili feang	lɪli feaŋ
4. Ear	fufwo	FuFwo
Two ears	fufwo feang	FuFwo feaŋ
5. Nose	zuai	zuai
6. One tooth	anyung anyung	anjuŋ anjuŋ
Five teeth	anyung ofwon	anjuŋ ofwɔn
7. Tongue	elyam	ɛʎam
8. Neck	fuwo	fuwo
9. Breast (woman's)	abān (pl. = buban)	aban
10. Heart	lio	lio
11. Belly	kāfā (*or* tsuo)	kafa (*or* tsuo)
12. Back	zama	zama
13. Arm	bwak	bwa:k
14. Hand	taim bwak	taɪm bwak
Two hands	taim bwar	taɪm feaŋ
15. Finger	gasong	gasɔŋ
Five fingers	gasong tsuen	gasɔŋ tsuɛn
16. Finger nail	gafwo	gafwɔ
17. Leg	tak	ta:k
18. Knee	okhwut	oxwut
19. Foot	ataitak	ataita:k
Two feet	titak afeang	tɪta:k afeaŋ
20. Man (person)	etubishi	ɛtubɪʃi
Ten people	mubishi suak (*or* mi sak)	mubɪʃi sua:k (*or* ɛn sa:k)
21. Man (not woman)	atiok	atiɔk
Two men	atuor afeang	atuɔr afeaŋ

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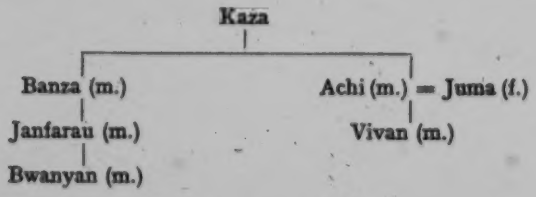
Kachichere

"madaiki" or second-in-command is a member of the Chobiam. Each kindred has a *magaji elenowum* of its own, but for the whole community there is a single *obwai* priest and a single rain-maker, the former belonging to the Tabin, and the latter to the Tiat. The rain-maker is known as the Atun Yevwo and performs his rites on the top of a hill. He also carries out rites to put a stop to blights by sprinkling digitaria millet on the farms.

Apart from the prohibition of wife abduction from members of their own tribe, the Kachichere marriage-laws closely resemble those of the Katab. Every Kachichere child has, however, to be redeemed from the mother's family by a graduated scale of payments, the existing scale being 5s. for the first child, 4s. for the second, 3s. for the third, and so on.

The widows of a father or grandfather are heritable, and the following example of a "grandmother" marriage was obtained :—



On Achi's death Bwanyan inherited Juma, i.e. he inherited the widow of his grandfather's brother. Bwanyan was a mere lad and Juma was past the age of child-bearing, but Bwanyan slept regularly with Juma, and performed all the duties incumbent on a husband. If, for example, any aged member of Juma's family died, Bwanyan was required to send a goat for sacrifice to the senior member of Juma's family. The relationship terminology in use before the marriage was continued afterwards. Janfarau, for instance, continued to call Juma "Mother"; he did not adopt the rôle of "father-in-law" to Juma. Bwanyan similarly continued to call Vivan "Father". But had Juma borne a child to Bwanyan, Janfarau would have treated the child as a grandson and not as a brother.

The Kachichere speak the same language as the Katab.

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38
Morwa

101 Where the plural prefix *Ma* is used, it is applied to people of alien origin and inferior birth. The Morwa do not themselves use these typically Bantu prefixes, but many Nigerian tribes in speaking of themselves use the Bantu plural prefix *Ba*. The Kaje, for example, who are neighbours of the Morwa, call themselves [197] the Ba-ju, the Ikulu the Bakulu, and so on. The Morwa speak the same language as the Katab.

648 The Morwa are an independent tribe, though they were apparently subject in ancient days to the Habe kings of Zaria and certainly during the last century to the Beri-Beri and Fulani [174] dynasties of Zaria. The tribe seems at one time to have been located slightly further to the north (at Yelwa) and to have been [134] driven south by Zaria slave-raiders. The plain they now occupy is very fertile, and is flanked by the Kagoro hills which offered a safe retreat in time of war.

173 The ruling family resides at Manchok, and the present chief states that his family came originally from Kabanchan, a Kagoro 612 town in the Madaiki's district of Jemaa. The earliest settlers were the kindred known as the Ye-Lutsi who migrated to Manchok from Tankurang (Yelwa) across the Zaria-Plateau provincial boundary sometime last century. In this kindred is vested the priestly functions, and we have thus at Manchok the bisection so commonly found, into (*a*) the earliest settlers and custodians of the religious rites, (*b*) the ruling family, a later arrival.

361 The district consists of a number of village-areas of which 103 the principal are Manchok (with Kisagwai), Beniki, Bandong, Chori, Agbwat (Babban Gidda), Matok, Gora, Bungen, Zankan, 582 Mahuta, and Chonbano. All these are inhabited almost entirely by Asolio. Included in the district also are a number of villages inhabited by members of the neighbouring Ataka tribe. There is also a village called Nandiyam which consists of both Asolio and of Katab. There is free intermarriage between the Asolio and the sections which belong to other tribes, the marriages taking the form either of marriages with girls or of elopement with married women. In the latter case there is the usual rule that wife-stealing is not permissible among those living in close proximity, whether they belong to the same tribe or not.

612 The social organization is, as among the Kagoro and Katab, 614 of a dual character, i.e. there is the kinship grouping and there
582

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38
Jaba

Their territory is cut in two by the
101 Zaria-Plateau boundary, a circumstance which is likely to hinder
[133] or prevent the evolution of a single tribal authority. They call themselves the Ham (Ham), and under this title Koelle published
•197 a vocabulary of their language some eighty years ago. A schedule of words and phrases is attached from which it will be seen that
[193] Jaba belongs to the classifying group of the Sudanic family. The prefix system is less regular than in Kurama, some of whose prefixes are of the Bantu type. The phonology is closely akin
[194] to that of the Aregwe of the Bauchi Plateau, and one of the most striking features is the prevalence of palatalization of consonants.

802 They had, and still employ, the duodecimal system of numeration, though it has now become confused with a decimal system, so that the word for "ten" is described as *sok Kpara* or "The Hausa *sok*" and the word for "twelve" is called *sok Ham* or "the Jaba *sok*".

621 The social organization of the tribe appears to be of the
582 local exogamy pattern. Thus in the town of Kwoi each ward constitutes an exogamous group, marriage between members of the same ward being prohibited.

The Kwoi wards are:—

(1) Sarkin Turu.
(2) Makama.
(3) Magaji.
(4) Sarki.
(5) Yari.
(6) Galadima.
(7) Madaki.

It was stated that not so long ago the first five wards constituted a single exogamous group. They regarded themselves as being of one stock, and intermarried only with the members of the Galadima or Madaki wards. This grouping broke down, it is said, because the women of the Galadima and Madaki wards proved insufficient to go round the men of the other five wards, especially as parents of the outlying villages of Nok, Sambam, etc., were less inclined to give their daughters to men of Kwoi town, on the ground that the women of Kwoi town had taken to wearing garments of cloth, whereas they (of Nok, etc.) still maintained their semi-nude condition. If these statements are correct they are of great interest as being an actual instance of the manner in which social groups break

THE KATAB GROUP OF TRIBES

General

101 In south-eastern Zaria Province and adjacent areas of Benue and Plateau Provinces are located a number of more or less distinct tribes for whom Meek suggests the generic term, the Katab Group. He includes the following: Ataka (Attaka, Attakkar), Ikulu (Ikolu: not to be confused with Kolu or Kulung [Kulu] of Adamawa Province), Jaba (Ham), Kachichere (Kachacharri, etc.), Kagoma, Kagoro, Kaje (Kajji, etc.), Kamantan, and Moroa (Morwa). To these may be added the Kafanchan (Kabanchan), which Meek regards as originally a " section " of the Kagoro; also the Daroro (said to be a branch of the Kachichere), and the Kaninkon (Kaninko, Kaninkwom, etc.), about whom there is very little information.[1] The order in which these peoples will be described depends on linkages between and among the tribes, largely as reflected in their traditions of origin and nomenclature; the Katab proper will be treated first chiefly because their name has been given to the larger group of tribes. All these peoples—with the exceptions noted below—are culturally linked by what Meek terms " the Katab culture complex," comprising the several features outlined below.

The Katab Culture-complex

(i) *Language*

197 In Meek's judgment, Ataka, Kachichere, Kagoro, Katab, and Moroa speak the same language, " provisionally included, on grounds of vocabulary, in the Nigerian Semi-Bantu group of the Middle Sudanic Zone. . . . It approximates in many respects to the Semi-Bantu type, but as the prefix system is very much less developed than in the typical Semi-Bantu languages such as Kurama or Ikulu, the Katab and allied languages should . . . form a separate group of the Middle Zone. If the tribe came . . . from the north, it is unlikely that they spoke a language identical with that of their present neighbours, the Morwa, Ataka, Kachichere, and Kagoro. Uniformity of language is attained and maintained only by continuous social contact."[1a]

173 By tradition, Kachichere seem to have preceded the bulk of the Katab in the area—though it is not known whence. Ataka, Kagoro, and Moroa claim to have descended to their present territory from the High Plateau (approximately the Birom tribal area [District], see below).

197 Outside this immediate area, close linguistic relationships have been reported only with Aten, Irigwe, Birom, and Afusare, of the High Plateau, apart from the Kadara: Meek says that the language spoken by Irigwe is phonologically remarkably similar to that of Jaba, and Ames states that the present-day Irigwe " tribe " (of the Birom confederation: see *Peoples of the Plateau Area of Northern Nigeria*) is derived in part from Kaje; and, according to Davies, the language of Aten is little more than a dialect of Katab, and Birom has many " word-roots " in common with

[1] Temple's identification of Kanra with the Katab group appears now to have been wholly erroneous: see data under *Dress*, pp. 66–7 below.

[1a] The links made explicit here by Meek are confirmed by all investigators; but elsewhere Meek has classified also as " possibly Nigerian Semi-Bantu " such languages as Arago and Agatu: Van Bulck has applied the name " Sub-Bantu " to languages of the Katab Group, and placed Arago and Agatu with such dialects of the language of Idoma as those of Boju and Igumale under the heading " Nigerian class languages," his terms apparently paralleling Guthrie's " Sub-Bantu " and " Bantoid "; on the other hand, the *Handbook of African Languages* applies the name " Nigerian class languages " to those of the Katab Group, and calls the Idoma dialects " Non-class languages "! Greenberg lumps Katab, and related languages of Northern Nigeria, with the Bantu languages of Central, East, and South Africa boldly to make up the " Central branch " of his " Niger-Congo family "—and, after Armstrong, the Idoma languages with the Kwa group, which he adjudges another branch of the same family.

[pp. 1-64 not processed]

Kaje, somewhat fewer with Kagoro.[3] (As will be seen, Birom and Irigwe especially show some evidence of other links with the Katab group.)

(ii) *Form of Dwelling*

According to Meek, a distinctive type of dwelling-house is built by all members of the Katab Group in Zaria, and by Kagoma; there is no information on Kaninkon. Meek adds that Jaba and Kagoma are the most expert builders, and suggests that the common use by Ataka and Kagoro of a more conventional type of dwelling (the round mud house, with conical thatched roof) may indicate that they have only recently adopted the style.

Meek gives detailed diagrams of the characteristic Katab house-type, which is spacious and oval in ground-plan (roughly 30 ft. by 18 ft., walls 3 to 4 ft. high); the roof does not rise to a peak at the centre, symmetrical from all angles, but slopes gently upwards to a point high above the rear of the house (away from the single small circular door), whence it falls away sharply. The interior is sub-divided into a number of compartments on the ground floor, which is a maze of cylindrical pillar-granaries entered only from the attic, and so built as to give support to the soaring roof. The floors are made more durable by having pieces of broken pottery beaten into the surface and patterns of cowries are sometimes inserted. The walls may be smeared with red earth mixed with *dafara* [Hausa, a particular vegetable juice] which prevents vermin from ascending to the lofts where property is stored.[3]

Throughout the area there has been the usual dispersal of settlement incident to shifting cultivation. Formerly, Kagoro and Moroa most notably maintained inaccessible hill-top villages protected by spiny euphorbia ("cactus") hedges, and Kagoma (probably also Kaje and Jaba) had fortified hill-top retreats; but these appear largely to have been abandoned under British Administration.

(iii) *Dress, Adornment and Tribal Markings*

The unique article of dress which defines the Katab Group is the mushroom-shaped "lumbar ornament" worn by married women,[4] called *oyuan* or *oyam* by Meek, *kunnok* by W. M. Hynes. The earliest available photographs of it are those taken by Tremearne among Kaje and Kagoro (*c.* 1909) in *Tailed Head-Hunters of Nigeria*. Comparison of these (or Temple's descriptions) with those of Meek some twenty years later reveals a striking change, from a thick wad of palm-fibre bound in the form of a blunt truncated cone, to a still bulkier article, now woven of fibre in the form of a mushroom, hung by the "stem" from a cord about the waist.[5] The remarkable thing is that changes in style seem to have affected all tribal sections of the Katab Group about equally; furthermore there seems to have been at no time any distinction in dress according to generation.[6] Bunches of leaves are worn in addition to the *oyam*.

[3] Superficial comparison with a vocabulary of Afusare shows, similarly, a clear though slight connection with both Kaje and Kagoro. M. G. Smith remarks that a Kagoro acquaintance on his first trip to Jos was able to converse with Afusare there. Greenberg, in a personal communication, stresses the interrelationship among Kaje, Irigwe, and Afusare.

[3] The Irigwe alone among their neighbours have adopted from the Katab peoples this style of house, but they, like Ataka and Kagoro, do not use it to the exclusion of the ordinary small round house.

[4] Kagoma women excepted; there is no information about Kaninkon.

[5] A possible clue to the form taken by the *oyam* in recent times is a style common in the western (nearest) sector of the Birom tribe (the vicinity of Hos): women of that area wear a circular tray of palm-fibre, but suspended from the edge rather than from the centre. Connections between the Birom of this area and their Katab neighbours have already been noted.

[6] At the present time, there are certain major differences which effectively set apart the women of one tribe from those of another: the absence or presence, and amount, of white beadwork, the diameter of the flat tray, and the length of the "stem," among the more prominent. According to Meek, the *oyam* is "frequently smeared" with red ochre: to-day the practice appears to be universal.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Kachichere

Social Organization

582 Meek has analysed the organization of Kachichere Arna. Where secondary marriage is concerned, the Village-area as a whole functions with relation to the Katab tribe much as the smaller Katab clans, Aku and Shokwa, with their fellows; that is, it constitutes the local unit within which its members may not seek secondary wives. Secondary marriages are, however, contracted with "wives obtained from neighbouring tribes," but whether also from Aticherak of Lungu is not known. As regards primary marriage, Aticherak form what appears to be virtually an endogamous community; at Kachichere Arna there are four exogamous units,[41] Ne-Tabin, Ne-Chobiam, Ne-Tiet, and Iningwa-Tiap,[42] those at Lungu are given by Reynolds as Alegahk, Tsoniata, Shoviam (=Chobiam), and Uwatiyap (=Iningwa-Tiap).[43] Primary marriage laws "closely resemble those of the Katab," according to Meek. As among Katab, the widows of a father or grandfather—real or classificatory—are heritable. Meek notes, however, that "every Kachichere child. . . has to be redeemed from the mother's family by a graduated scale of payments. . ." The exogamous units are not totemic; all Aticherak of Kachichere Arna, however, "respect" the crocodile and leopard.

613 622 793 The civil head of Kachichere Arna Village-area (responsible, like the Katab Village-area heads, directly to the Katuka at Zangon Katab) is a member of Ne-Tabin, and "his 'madaiki' or second-in-command" (duties not indicated) of Ne-Chobiam.[44] Each lineage has its own head (*magajin elenowum*), those of Ne-Tabin and Ne-Chobiam being apparently separate from Village-area head and Madaiki, but for the whole community there is a single *obwai* priest and a single rain-maker, *atun yevwo*.[45] At Lungu, the connections of the hamlet head are not entirely clear; he is, of course, subordinate to the Atsam head of Pari Village-area. The hamlet council, according to Reynolds, consists of the hamlet head and the heads of each group and sub-group of the village.

114 There is no information about the extensive Kachichere community in Jema'a District, of which the obscure Numana peoples, about whom little more than the names and populations of their villages is known, may or may not be part. The names of the scattered hamlets already listed may be to some extent indicative of the socio-political organization: Ungwar Magaji and Ungwar Madaki both probably refer to actual civil titles, but there is no indication to which of the older villages they may appertain, and the significance of the other names is unknown.

101 197 In conclusion, it may be noted that Aticherak of both Kachichere Arna and Lungu appear outwardly to be virtually indistinguishable from their Katab neighbours.[46] Also, according to Meek, the local dialect varies only slightly from standard Katab.

[41] These appear to be lineages since, according to Meek, "the members of each believe themselves to be blood relatives, and . . . they appear to be able to trace their ancestry genealogically back to a common forefather. . . ."

[42] The meaning of these (or even the significance of the hyphens) is not stated by Meek. -Tiap, it will be noted, resembles the name the Katab give themselves, *Atyap*.

[43] According to Drummond-Hay (whose information appears to be supported by Reynolds' notes) other Aticherak are located at a village or hamlet, Kingwarang (Dutsin Kimbarang, according to Reynolds) but nothing appears to be known of its present size or structure, so that its population may have been included by Reynolds in his count of the inhabitants of Lungu.

[44] The chief of Kachichere Arna possesses a sword believed by Meek to be of Kajuru origin. The only other information relating to the chieftaincy is Meek's statement that a chief, on his appointment (by whom?), goes "into seclusion for seven days beginning on a Sunday."

[45] Meaning not recorded, but cf. distinctive title of Numana priest-chiefs, *Itum*.

[46] Aticherak, at least those of Lungu, profess a closer tie with Atsam, claiming voluntarily to have entered Chawai territory; having earlier professed a vital link with Kajuru, they resisted a move by Administration in 1951–2 to place them under the Kajuru hamlet-head, in favour of remaining under the Village-area head of Pari. Yet men of Chawai refuse to take Aticherak wives, since, according to various informants, Aticherak women wear lip-plugs! Meek notes that men of Kachichere Arna take secondary wives from neighbouring tribes, but does not specify whether Atsam is among these.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Kagoma

Linguistically, Kagoma are impossible to classify with any certainty: the view has been expressed that they are connected, perhaps distantly, with Katab, but it appears that only a few words are available for comparison. On the basis of these it is perhaps far-fetched to suggest that Kagoma language may be more closely related to the Jaba than to the more typical languages of the Katab Group, such as Kaje or Katab, but such a conclusion would not be unexepected, in view of the proximity of the two peoples.

Social Organization

Kagoma are said to have capitulated early to the Fulani, though they appear to have revolted frequently against Moslem exactions, perhaps because of their very poverty and the rugged character of their environment. Villages were commonly perched upon the inselberg formations which characterize the area, and so were relatively easy to defend, but at the same time easy to besiege and difficult to flee from when their defences were pierced, so that the Fulani were able from time to time to decimate the population of the area.

In times of peace the individual villages dealt directly with the Moslem District head; under Administration this relationship has been preserved in its essentials. Kagoma have, nevertheless, been administered in various ways, originally as a separate District, but since 1916 first as a joint District with a large section of the Kaje now in Zaria Province, to which Yeskwa were subsequently attached and, finally, since the transfer of Kaje north of Kafanchan to Zangon Katab District of Zaria in 1934, with Yeskwa alone.

Very little is known of the organization of Kagoma, apart from the facts set down by Mathews that each village has both a chief (*kpob*) and a priest (*gbuboga*). According to Mathews, the village head is said to be an indigenous institution, selected from the collateral lines of one particular family by a general meeting of elders (*bukwana*) and adults, including those from hamlets which have sprung from the parent village concerned. The man chosen will not necessarily be an old man, but he should have reached man's estate and be able to "acquit himself properly." In former times he could relinquish office with the consent of the elders when he felt that he was getting past his work. "The priest has a different status and is undoubtedly an earlier conception. He chooses his own successor (a younger brother or son), but this is his own business and not that of the elders though they could probably bring the force of public opinion to bear. The idea of a chief and priest as separate entities is now ingrained; even now the priest has much more real power than the chief, who will act only on the advice of the council of elders."

Main Cultural Features

Ames, writing of Kagoma cultural affiliations, for the most part merely summarizes Temple's earlier account, stating that "their birth, marriage and burial customs are similar to those of the Kaje-Jaba-Katab Group of tribes," more particularly the Jaba, it would appear.[189] Their "dodo" cult, which Ames tends to accept as a relatively recent innovation, bears a distinct resemblance to the Kaje *obwai*. In their house-building, and also their tribal marking, Kagoma conform to general Katab norms: just as the tribal marks seem to have spread over the entire region from a Katab or Kaje centre, Tremearne was of the opinion that the distinctive Katab house-type must have originated in Kaje or Kagoma, for here he found it universally used, in contrast with, say, practice in Kagoro and Moroa Districts.

The most notable known difference between Kagoma and typical tribes of the Katab Group lies in the fact that Kagoma women do not wear the *oyam* in any form (unless they have adopted it in recent years); neither do they wear leaves. Temple describes their attire as a "loincloth," and Tremearne as "a little strip of cloth."

[189] Another feature mentioned by Ames brings to mind Jaba: "They venerate a Supreme God who is connected with the sun."

3: Temple G-4 (no date)1922 FF38 Katab FF38
Kagoma

It has been suggested that they formed part of a large group which migrated from the north-west of Zaria, which includes the Kagoro, Attakka, Jaba, Kaje, Kaura and Moroa, to whom they show a certain affinity in language, customs and dress. 101

They speak a dialect of their own, and the majority know Haussa also. 197 191

Their Chief, "Dem," pointed out to Osuman, first Emir of Jemaa, the desirability of the site, and voluntarily paid tribute to Zaria through Jemaa. Circ. 1859 A.D. they ceased to pay, and a large proportion of the population were burnt out in caves in the resulting punitive expedition. Small raids continued until 1894, when they were finally subdued by the Filane and acknowledged the suzerainty of the Emir of Jemaa, to whom the Kagoma District head is now responsible. 648 175

The two acknowledged crimes were murder and theft. A murderer was required to give a bull to the bereaved family, whilst a thief was detained until his relatives paid a horse to the Sarkin Jemaa and two goats to his captors. 682 685

They are excellent agriculturists. Boys are given miniature hoes at the age of three years old. 241 524

They are of good physique. 192

The men wear a triangular-shaped leather loin-covering, or a skin that hangs from the shoulder, and bind their beards with grass. They carry wooden swords. 291

Virgins wear an apron of green strings ornamented with cowries and brass bells. Married women wear a loin-cloth. 291 301

Nearly all the villages are situated on the top of the hills, amongst almost inaccessible rocks. The huts are of mud, surmounted by conical-shaped grass roofs. The interior is divided into three partitions by means of mud-arches projecting from the wall.* 361 342

A girl may be betrothed before her birth, the *fiancé* undertaking that should the unborn babe prove to be a boy he will be its friend all through life. Such an arrangement is, however, of rare occurrence, the custom being for a girl to be engaged to the first man who gives her parents a fowl and bespeaks her after her birth. The suitor further gives her father a hoe or 2,000 cowries every year, until the girl has arrived at marriageable age at about ten years; as the marriage day approaches he gives the bride's father a further present of five chickens. On the day itself, six of his boy friends enter her parents' house, where she is hidden amongst the women, find and capture her, and take her to one of the groom's female relations. They return at night, give the custodian a chicken and take the bride to the groom's house, where he is awaiting her with three male friends who proceed to address the young pair on the duties 584 585

* *Vide* Jaba, p. 163.

3: Temple G-4 (no date)1922 FF38 Katab FF38

Kaje

KAIBI.

The Kaibi inhabit the western part of the Guri Srubu hills, in the Sarkin Kauru District, Southern Division of Zaria Province, together with their neighbours the Rishua, Ruruma, and Rumaya (Dan Galadima District), each of whom speak their own language or dialect.

They are all pagans, but a few of the Rumaya have become converts to Islam.

They were first administered in 1907, and are described as backward peoples.

The only notes concerning them refer to the Kaibi.

Betrothals are made when the principals are children. It is customary for the girl to sow corn and rice and carry them when harvested to her suitor.

The marriage is celebrated when the couple have attained puberty.

A man accused of murder was conducted to the tsafi place outside the town, and asked whether he could swear his innocence by the great god Kashiri, on an arrow, in the following terms: "I swear by Kashiri that this is the truth. If I lie may this arrow kill me. When I shoot may the arrow turn backwards from my bow and pierce my body and kill me."

KAJE.

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The Kaje, or Kajji, occupy an area of some 166 square miles in the Jemaa Emirate of Nassarawa Province, where they number some 6,000, men being in preponderance over women, and the Maaji District of Zaria Emirate, where, together with the Jaba, they number some 2,000.

They have a tradition that they once lived on a big river, and that they took part in a general migration from West to East, though Zaria is mentioned vaguely as their place of origin.

They show affinity to the Katab, Kagoro, Moroa and Attakka tribes, though at one time they conducted successful warfare against the Kagoro. Those still living in Zaria Province state that many groups broke off from the main body.

Though they are closely allied to and intermarry with the Attakka their languages are distinct. They all speak Haussa.

[This is not a sub-group of the Katab.—AN AGST]

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KATAB.

101 161 The Katab are situated in the Kauru District in the south-west of Zaria Emirate, where they occupy an area of some 200 square miles with a population of 5,000; they have also one township over the border in Nassarawa Province.

101 619 304 They are probably indigenous to their district. They show a certain affinity to the Kagoro and kindred tribes, who have adopted the Katab tribal marks, invented only two generations ago by a skilful operator, which consist of numerous short perpendicular cuts along the forehead from ear to ear and thirteen or more long slanting lines on each cheek from ear to chin. The incisions are painted with soot.

● 197 Their language, too, resembles that of the Kagoro, Kaje, Attakka and Moroa, and their customs are similar.

891 301 302 304 The women wear a bunch of leaves in front, and a conical shaped piece of bamboo, covered with string and decorated with beads and brass behind. They place wooden plugs in their upper and lower lips and shave their heads.

241 674 852 The Katab are good agriculturalists and breed a considerable quantity of live-stock. They are great highwaymen, and the first drop of water that an infant drinks is stolen, that he may be thus early initiated in the craft.

771 823 They are a pagan people, with belief in sorcery. There is a rock named Dutsin Kerrima in Nassarawa Province, which they declare becomes luminous every Sunday and Friday night, when white cattle are seen on the summit, herded by a white Filane girl.

727 273 They are head hunters and drink heavily.

3: Temple G-4 (no date)1922 FF38 Katab FF38 Kagoro

be divided into three, but otherwise there is no variation. The pigment used is from the unripe kernel of the gaude (*Gardenia thumbergia*). The face is, moreover, ornamented with beads, tin or coloured earth. They seldom wash, if ever. Men wear triangular tanned leather loin-coverings, or a skin which hangs from one shoulder to the back of the knee, the front legs being tied together loosely so that its owner may easily shift it to protect the exposed side of his body. This is usually made of goat-skin on which the hair is left. Hats made of plaited palm-fibres are also frequently worn. A cape made of palm leaves is used by both sexes as a protection against rain. None but Chiefs under Government wear cloth, and these have Haussa tobes.

Youths generally shave their heads, except for a broad ridge of hair from the forehead to the nape of the neck. No shaving is done during harvest time, but at other seasons the men from time to time shave off their moustaches, but usually wear a beard.

The tribal marks are the same for both sexes and are inflicted at certain epochs in their lives—the boys have their foreheads scarified when they are able to hoe. A girl has her chest and back marked on reaching marriageable age, and her forehead when she goes to her husband. In old days the marks consisted of irregular cuts on the forehead only, but two generations ago a skilful Katab operator invented a pattern which has been adopted by Kagoro, Attaka, Moroa and Kajji, as well as by his own people. It consists of numerous short perpendicular cuts along the forehead from ear to ear, and thirteen or more long slanting lines on each cheek from ear to chin. The incisions are painted with soot.

The customs of the above-mentioned neighbouring tribes have many points of similarity, and the language of the Kagoro is similar to that of the Attakka and Moroa, and resembles that of the Katab and Kajji. Haussa is spoken by a few individuals only.

It has been suggested that, in common with the Attakka, the Kagoro own Bauchi as their country of origin, that a long while ago they migrated to Nimbia—in South Nassarawa—and thence to their present location. In matters of dress, tribal marks, architecture, customs and language they show, however, obvious affinity to the Katab and Kajji tribes in the north-west, who trace their migrations from the north.

They have always retained their independence, though they suffered defeats at the hands of the Kajji and from the Filane of Jemaa. They would, however, probably have been conquered by the latter had not a Filane mallam foreseen in a dream that whoever should subjugate them would die.